yaos after the principal river in their country. Some 101
say the word Apayao was originated in their fierce [726]
battle cry *"Ma-ap-ay-ao."* During this call the hand [198]
is clapped rapidly over the mouth so that the cry sounds
much like the American Indian war-whoop. This cry [574]
is also used at a feast: when a new visitor comes,
when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal obser- 121
vation of its still numerous cultural remains, some-
thing of the life of the Apayaos as it no doubt existed
little changed during the long centuries during which
their folktales were formed.

The life of these people has much to do with the 361
streams of the country along which most of them live.
They do not live on the river flats, but on the mountain
sides for safety. Many of their communities are [103]
named after the streams near which they are located.
A considerable part of the food is obtained from the
streams; and they are used for washing, bathing and
swimming, as well as for scenery. Much of the trans- 505
portation is on the streams, and the men are expert 502
boatma nand raftsmen. During the heavy rainy sea- [481]
son transportation on swollen rivers is perilous; but, [221]
it is carried on somewhat. The result is that many
a banca has over-turned in the roaring rapids; much
valuable merchandidse still lies in the deep pools at the
feet of those rapids; and many of family mourns the
loss of a loved one. Therefore stories of the streams [538]
often occur in the legends of the people.

The people on each stream were isolated from 184
each other for many centuries so that there has come 174
to be quite a difference in their customs and dialects. 361 197
162

were also rich. But they had no bridge to cross the river when it was in flood. One day an old man named Bungsol thought of a plan. So he called all the people in that settlement and told them to gather all the big beads (*bungot*). When they had gathered all the beads, they made a long string out of them. They tied one end of the string at one side of the river and tied the other end at the other side. They put a handsome rooster on one side of the river and a pretty hen on the other side. When the rooster began to crow, the hen began to cluck and went to the rooster. She walked on the string of beads. When she was in the middle, the string broke and all the beads sank in the water. The people were angry. /03

Bungsol thought out another plan. They gathered all of the stones, banana trunks, and anything that could be used to block the Apayao River. After eight months of hard work, the river was still very high and swift. So they went down to *Abulug* to exchange their products that they might obtain goods to recoup their losses. They came to a steep mountain near Tawit, and climbed it. As they reached the top, a thick fog arose and no one could see even his companion. So they became lost and were trying to find the way. They thought that it was a flood. An old man swam through the fog. He came to what looked like a gulley. So he tried to jump across it. His companions were anxious to know how he got along. So they shouted to him, asking him if it was all right. A voice from the other side of the river answered, "Yes." So all of them jumped. But, sad to relate,

103 they had not jumped across a gully; but over a high, steep cliff facing the river. Some of them fell on the rocks and died, while the good jumpers fell into the water beyond. The lucky men returned to Madatag and told the story.

He who goes up and down the Apayao River can see the mountain from which the Madatag people jumped. There are no trees or grasses growing on it. Because of this incident, the mountain is called "Madatag Jump".

THE ORIGIN OF THE NAME OF THE BARANGAY CALLED KARAGAWAN

Once, in the early days of the world, a great swarm of mosquitoes were carrying a huge stone through the air. There were so many that they crowded each other. Each was so anxious to have a part in the carrying that they got in each others' way and lost control of the heavy weight. So the great stone dropped in the middle of the river and is to be seen there to this day.

The name for the stone which was being carried was "*Karagawan*" and so the narrow valley along the place in the river where the rock stands received that name. When the people from *Nagbayegan* migrated to the valley, their settlement was therefore called Karagawan.

Ne Banan Nga Barrio

HOW THE BARRIO OF BANAN GOT ITS NAME

(Bayag River Dialect)

103
762

——*Ito nona ñga aldao owad da na maguagi nag-gangan da adi Arranggit se Sigodan.*

——Long, long time ago, there lived two sisters whose names were Arranggit and Sigodan.

——*Ngam ito Sigodan magsirap mahacabcabanan tungal ñga atan awan na wen no magkinin.*

——One of these women, Sigodan, kept on sneezing and sneezing, wherever she was, or whenever she moved.

——*Ngam igid ñga babay awan waya ñga magpana-tang-ñgam no mahabanan Magaloa.*

——But that woman was known to have no cold. When she sneezed, her tears would fall and keep her busy wiping them.

——*Owad isa ñga gidam sissa ñga nabona ito ba-layda. Ngam damdaman na pe to pinaggiyanna.*

——It was one afternoon when Sigodan was left alone in the house, solving the discomforts of life.

——*Caneno nolao ñga nangdandandem ito paciganan na nangala a battat sinala ñga nagpattal.*

——Because she was tired of her discomforts, which would continue throughout her life due to the misfortune which she had, she took some split rattan and tied the rattan around her neck tightly.

103 762 ——*Itonin natay. Caneno umbet to agina ñga Arrangit dinañgan na la ñga natay.*

——As the rattan was tied tightly around her neck, she died. And when Arrangit arrived in the morning, she found her sister dead.

——*Apos ta ammo ne Arrangit ñga nagbanal to agina tanggal ito ahababanan na ne ninagan na to barrio a banan ay panda iyan ay attan kam.*

——When Arrangit found her sister dead, she could think of nothing which would make her commit suicide if it was not on account of her misfortune and discomforts in life due to sneezing without having a cold.

——*Iyanin ya ñga gan na ipid ñga lugar rin ay Banan.*

——Since that time this settlement has the name "Banan" (which means in the dialect "always sneezing without a cold.")

HOW NAGBABALAYAN GOT ITS NAME

(Apayao River Dialect)

000 ——*O, attan kano may kina ñge Magsikam, se Naggenawdan, napan da ñga nagsapol ka nalaiwag ñga tannap ñga pagbalayan da. O, napan da ñga ñgokano daya dwa nagataiwa ñga nakadacdac panda di da nakasniac ka nappia panang ñga kua tannap. Iddi ñga tannap ay addu ñga babalay ñga—may awan ñga tulay. O, hidam mclañgin ay awan da pikam ma kinnan nang ga-*

000 *magsikam se nagenawdan.*

103 ——Once there lived in a certain *barangay*, a husband and wife by the name of Magsicam and Naggenawdan. This couple went for a walk in a certain *barangay* where there were no people living; but there were many houses, built of cogon and bamboo. Some were made of wood. When they saw these houses, they rested for a few minutes; for they were very tired and hungry.

After three days had passed, a bird came to them and asked them why they were there. The man answered: "We want to find a place for us to live; but, since we are so tired and hungry, we can't go any further than this."

When the bird and the man left the house, the woman died instantly because of her hunger. After a few days, the man came home with his heavy load on his back, and said to his wife: "Please open the door for I am very tired on account of my heavy load." But there was no answer. He then became angry and untied the fastenings of the door and dashed in. When he looked around, he saw his dead wife. He threw himself beside her-breathless. He died for the loss of his wife.

One day, Malindaw came to the *barangay* where that couple had died, and said to himself: "The best name of this place is Nagbabalayan."

(meaning: continuously houses). There it is still existing up to this day. That is how it got its name. 103

HOW ANGYOBAN STARTED HEAD-HUNTING

Many years ago in Madatag there lived a man named Angyoban. He was regarded as the bravest and most handsome of the young men. There was also a very good girl named Bandiyang whom Angyoban admired very much. He began to court her and loved her greatly; but he was not successful in his courtship. However, Angyoban was so determined to marry the girl that he continud to court her during twelve long years. 584

Then one evening in desperation, he went to the house of Bandiyang and fiercely demanded that Bandiyang should marry him. She refused, and the argument went on with Angyoban threatening more and more. At last Bandiyang said, "You shall have your demand if you obey what I tell you. Go to the land of our enemies and return with an enemy's head, shield, and *gaod*."

So Angyoban set out to go to the land of their enemies. When he had come near to the houses, he hid in ambush by one of the trails leading to the fields. This was very early in the morning. When an enemy came on his way to work, Angyoban sprang up and obtained his prize in an easy fashion. He had the 726 584.

628
726 by. Some of the Kumao warriors wanted to kill the Alisit men; but others objected. However, some threw spears and wounded the two men. But they escaped, ran to the river, and swam across. There they were safe, for the Kumao warriors could not follow.

HOW THE BARANGAY OF BADDUAT GOT ITS NAME

103 During the early days, there was fighting between the southern and northern people of Apayao. One time fighters from both north and south met in a certain place some distance below Lennang and there fought fiercely in hand to hand combat. After the fight, the southern warriors were exhausted for want of food and were lacking in brave men to fight. So they fled for home, scattering for the sake of better safety.

Unfortunately, one of the bravest and most renowned warriors, named Daguit, became confused on the way, as he was weak from hunger and suffering severely from his wounds. For these reasons, Daguit gave up and died in that place. When the other warriors arrived in their homes, he was the one found to be missing. They waited anxiously for him during two days; but in vain. Then they started in search of their missing companion. They found him dead under a tree near a brook which was strange to them. So they named the little brook in honor of Daguit. They called it *Badduat* (meaning—a dangerous place to live) : and so that is its name to this day.

000 guarded the wall with spears. Barbun tried to force the gate; but the warrior defenders beat him back with their *gaods*. He commanded some of his men to burn the neighboring houses and granaries, and the others to climb the walls; but the warriors threw their spears at them. Barbun fired arrows at the defenders; but their spears fell like rain on him. Barbun tried many times to force the gate; but he always failed. At last a defending warrior struck him hard with an *gaod*. He fell down and died. The warrior rushed over and took his head. They secured his weapons; but his comrades escaped to their homes.

HOW BALIWANAN GOT ITS NAME

● 103 Many years ago a band of warriors from the east were on their way to fight with enemies in the west. They came to a brook beside which there was a house where an old man named Bali lived.

The warriors stopped there for the night, and Bali, the old warrior, gave them a helpful lesson in the art of fighting. So they returned victorious. The heads of the enemies which they had taken were presented to Bali who buried them at the base of an old *tablang* tree as an offering to their ancestors. After that, these warriors were always successful in bringing home the heads of those whom they were fighting in their wars.

Because of the training in the art of fighting which Bali gave the warriors, he became very popular among them and his fame spread throughout the

neighboring people. They often came by that way in order to receive further instruction. So the place came to have the name: (*Bali* the warrior plus *wanan* to pass by). Baliwanan. 103

Ibobog Iya Maysa Nga Apo

A LEGEND ABOUT A POWERFUL MAN

(Bayag River Dialect)

——*Ito nona ñga aldao awan pam govierno ñgam tungal ili awan la ñga panorayan da.* 000

—— During the olden times there was no general government yet to rule the people; but in each settlement there was always one who was powerful.

——*Annan na Apayao iya barrio ñga Bayag owad ñga malmalakay ñga ito to panorayan da ngamin.*

——Among those places governed by its powerful men, was a settlement of Bayag, still found in Apayao today.

Idi ñga ili owad ñga naloray onay ñga nagngangan cani Dalañgan.

——In this Bayag settlement there lived the most powerful of the men, whose name was Dalañgan.

——*Iyid ñga lalaki nataray pacnang, ñga no mangmeeting bihigan na ñgamin to babbalan sinala bihigan to babbago.*

——He was so powerful that, when he received his people in his house, he used to gather all the maidens and bachelors into one room.

24:Scott H,M-4,5 (1954-1960) 1966
OA19 Ifugao OA19
Apayao OA5
Kalinga OA24
Bontok OA12
Igorot OA20
Benguet

IAKg
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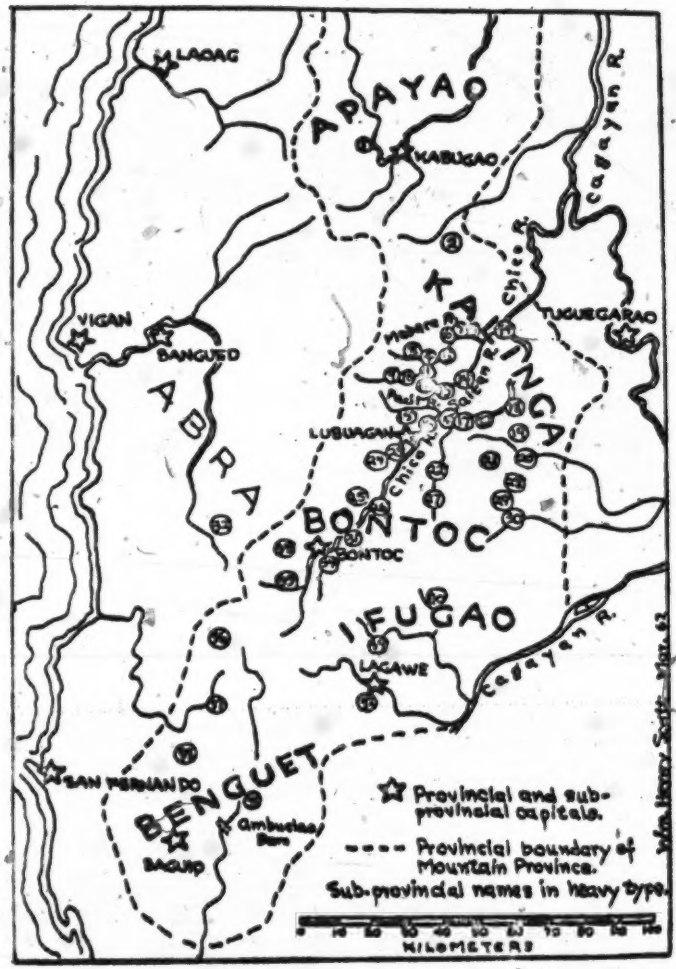

Map of the Mountain Province and Cordillera Central Region of Northern Luzon in the Philippines.